

## سورة النجم *Surato An-Naj'me (The Star)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

وَالنَّجْمُ إِذَا هَوَى ﴿١﴾

مَا ضَلَّ صَاحِبُكُرْ وَمَا غَوَى ﴿٢﴾

وَمَا يَنْطِقُ عَنْ أَهْوَى ﴿٣﴾

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ﴿٤﴾

عَلَّمَهُ وَشَدِيدُ الْقُوَى ﴿٥﴾

ذُو مَرَّةٍ فَاسْتَوَى ﴿٦﴾

وَهُوَ بِالْأَفْقَ الْأَعْلَى ﴿٧﴾

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾

فَأَوْحَى إِلَى عَبْدِهِ مَا أُوحَى ﴿١٠﴾

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

أَفْتَمَرُونَهُ عَلَى مَا يَرَى ﴿١٢﴾

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى ﴿١٣﴾

عِنْدَ سَدْرَةِ الْمُنْتَهَى ﴿١٤﴾

عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾

1. By<sup>1</sup> the star<sup>x2</sup> *edha* (when/ whereas) *hawa* (its<sup>x</sup> nose-dove).
2. Not strayed your<sup>n</sup> companion and nor *ghawa*<sup>3</sup> (*he: indulgently strayed and consequently was disappointed*).
3. And not [he] pronounces *a'ne*<sup>4</sup> (*by/ according to*) the *hawa* (*tendentious liking*).
4. *En* (*not*) it<sup>x5</sup> (*is*) except a revelation<sup>x</sup> (*being*) revealed<sup>6</sup>.
5. Taught him (*he who is*) hard (*in*) the mights<sup>7</sup>.
6. A *thomerra'ten* (*stamina-possessor*), so [he] set.
7. While, he (*is*) by the horizon the highest.
8. Afterwards [he] neared then *tadalla* ([he] descended humbly).
9. So was [he] two bows' *qaba* (*span/ measure*) or lower.
10. Then [He] revealed<sup>8</sup> to His *abde*<sup>9</sup> (*slave*) what [He] revealed.
11. Not lied the *foaa'do* (*keen-preoccupation of the heart*)<sup>x10</sup> what [i<sup>x</sup>] saw/perceived.
12. Do then you<sup>z</sup> dubitate him over what [he] sees.
13. And *laqad* (*verily, already and affirmatively*) saw him [he] a descending<sup>w</sup> another<sup>w</sup>.
14. At *Sedra'te* (*lotus-tree*)<sup>w</sup> the *muntaha*<sup>11</sup> (*ultimate-end*).
15. At [it<sup>w</sup>] (*is*) the abode/lodging Paradise<sup>w</sup>.

<sup>1</sup> This is the Lexicon to this Translation for this “و” و the “النجم” in “و النجم” is translated as: “by.” See the Lexicon to this Translation for this “و” و.

<sup>2</sup> The word “النجم” linguistically has several meanings: (1a) the *star* or (1b) the *constellation* and (2) the *quack-grass* (couch grass, quitch).

<sup>3</sup> The word **أَنْهَمَكَ** in the **ضَالِّ** and **خَابَ** = **غَوَّى** see **اللَّسَان**. So he indulgently strayed and consequently was disappointed.

<sup>4</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition "عَنْ".

<sup>5</sup> The word “its” here refers to “هُوَ,” meaning The *Qur'an* or whatever the Prophet (SAWS) says. See **بِلَّا وُسِّي رُوحُ الْمَعْتَنِي**.

<sup>7</sup> That is Gabriel, the Arch Angel.

<sup>8</sup> See footnote 5818 above regarding

<sup>19</sup> The word *avare* — His slave, the denotation of the word *slave* is vastly paraadoxical with respect to *Allah-us-a-vis* the humans. See the Lexicon attached to this Translation. In short, being “slave” for Allah= freedom from humans.

<sup>10</sup> The word “الغُوَادَ” is commonly referred to as the “heart.” However, according to many linguists, for example, taking “الْتَوْقُدَ” = “الْغُوَادَ”, بِصَارَ ذُو التَّعْبِيرِ in الفِيروزبَادِي “الْتَّفَوُدَ” meaning “glowing”; and the Hadeeth, the Prophet (SAWS) said: came to you folks of Yaman. They are kinder قَلْوَادَ and softer أَفْنَدَ.” The Qur'an says: “not lied the *fo'aado* (*keen-preoccupation of the heart*) = “الْغُوَادَ” what it<sup>x</sup> saw.” So this Ayah, shows, and Allah knows best, “الْغُوَادَ” means the glowing passion of the heart “الْقَلْبَ” = the heart. Also, and Allah knows best, “الْغُوَادَ” means the *fo'aado* as in the Ayah, (s22:46), which says: “so verily it<sup>w</sup> (is) not be-blind the sights [and] but be-blind the hearts that (are) in the chests.” This is probably for future science to be discovered.

<sup>11</sup> Regarding “*The Lotus-Tree the ultimate-end*,” Qur’ān commentators have multiple explanations for it. But from the linguistic point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of “supremacy”= “**المجد**” a person could get.

16. <i>Edb</i> (when) overlays the <i>sedra'te</i> (lotus-tree) <sup>w</sup> what overlays.	إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى مَا زَاغَ الْبَصَرُ وَمَا طَغَى
17. Neither swerved the sight <sup>x</sup> and nor it <sup>x</sup> overreached.	لَقَدْ رَأَى مِنْ إِيمَانِهِ الْكُبْرَى
18. <i>Laqad</i> (verily, already and affirmatively) saw [he] of his Lord's <i>Aya'te</i> <sup>w</sup> (miracles) the <i>kubra<sup>12</sup> (she-biggest).</i>	أَفَرَأَيْتَمُ اللَّهَ وَالْعَزِيزَ وَمِنْ نَوْءَةِ الْثَالِثَةِ الْأُخْرَى
19. Have then seen you <sup>f</sup> the <i>Allata</i> <sup>w</sup> and the <i>Aożżā</i> <sup>13</sup> .	أَكُمُ الْذَّكْرُ وَلَهُ الْأَثْنَى تِلْكَ إِذَا قِسْمَةً ضَيْرَى
20. And <i>Manata</i> <sup>w<sup>14</sup></sup> the third-she <sup>y</sup> the other <sup>w</sup> .	إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْثُمْ وَإِبَاوُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنْ يَتَبَعُونَ إِلَّا الظُّنُونَ وَمَا تَهْوِي الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهَدَى
21. Is for you <sup>b</sup> the male and for Him the female.	أُمُّ الْإِنْسَنِ مَا تَمَنَّى فَلَلَّهُ الْآخِرَةُ وَالْأُولَى
22. <i>Telka</i> <sup>w</sup> (she-that afar-it <sup>w</sup> / it <sup>w</sup> ) then (is) a division <sup>w</sup> <i>dheyza</i> (iniquitous / warped).	* وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى
23. <i>En</i> (not) it <sup>w</sup> except names, named it <sup>w</sup> you <sup>z</sup> , you <sup>f</sup> and your <sup>n</sup> fathers; not descended Allah by it <sup>w</sup> of an authority <sup>x</sup> , <i>en</i> (not) <i>yattabe'ona</i> (closely-follow they <sup>z</sup> ) except the presumption and what <i>tabwa</i> (tendentiously-like) the selves <sup>w</sup> ; and <i>Laqad</i> (verily, already and affirmatively) came (to) them from their Lord the divine-guidance.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمُلِكَةَ تَسْمِيَةً الْأَثْنَى
24. Or for the mankind what [he] longed.	وَمَا هُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَبَعُونَ إِلَّا الظُّنُونَ وَإِنَّ الظُّنُونَ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
25. So for Allah (are) the Last-she <sup>y</sup> and the First-she <sup>y</sup> .	فَأَعْرَضْ عَنْ مَنْ تَوَلَّ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الْدُّنْيَا
26. And how-many <sup>15</sup> of angels in the Heavens <sup>w</sup> not enriches <sup>16</sup> their intercession <sup>w</sup> a thing, except from after that permits Allah for whom <sup>r</sup> [He] wills and [He] delights.	ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنْ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ أَهْتَدَى
27. Verily who <sup>r</sup> not believe they <sup>z</sup> by the Hereafter <sup>w</sup> surely they <sup>z</sup> name the angels the females' naming.	وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي
28. And not for them by it <sup>x</sup> of a knowledge; <i>en</i> (not) <i>yattabe'ona</i> (closely-follow they <sup>z</sup> ) except the presumption; and verily, the presumption not enriches of the right a thing.	
29. So let shun [yous] <sup>s</sup> <i>a'n</i> (off) whom <sup>p</sup> [he] diverted <i>a'n</i> Our thekre ( <i>Qur'an</i> /message) and not [he] wanted except the life <sup>w</sup> (of) the world <sup>w</sup> .	
30. <i>Tha'leka</i> (afar-that-it <sup>/</sup> ) <sup>x</sup> (is) their <i>mablagho</i> (ultimate-reach) of the knowledge; verily your <sup>t</sup> Lord He (is) knowinger by whom <sup>p</sup> [he] strayed <i>a'n</i> (off) His path and He (is) knowinger by whom <sup>p</sup> <i>ihtada</i> (he found and accepted the divine-guidance).	
31. And for Allah what (are) in the Heaves <sup>w</sup> and what	

<sup>12</sup> The word “الكبير” “الأخير” is the feminine of “الأخير” “الأخير” = “the biggest.” See *الهادي*.

<sup>13</sup> The words *Allata* and *Aożżā* are two *idols* in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

<sup>14</sup> The word *Manata* is also an *idol* in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

<sup>15</sup> The word “عَمَّ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

<sup>16</sup> The word “فَقْتَى” has double meanings: (1) enriches, (2) suffices. But “enriches” *includes* suffice and *not* vice versa. As “enriches” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “suffices” *meets the present needs of a specific task*. Hence “enriches” is *superior*.

(are) in the Earth<sup>w</sup>; to requite [He] whom<sup>r</sup> they<sup>z</sup> offended by what they<sup>z</sup> worked and [to]<sup>17</sup> requite [He] whom<sup>r</sup> *ahasano* (they<sup>z</sup> rendered: meritorious-deeds/ says)) by the Paradise<sup>w</sup>.

الْأَرْضَ لِيَجْزِيَ الَّذِينَ أَسْتَعْوَ بِمَا  
عَلِمُوا وَجْزِيَ الَّذِينَ أَحْسَنُوا  
بِالْحَسْنَى

الَّذِينَ سَجَّلْتُمُونَ كَبِيرَ الْأَثْمَرَ  
وَالْفَوَاحِشُ إِلَّا لِلَّهِمَ إِنَّ رَبَّكَ وَسَعَ  
الْمَغْفِرَةُ هُوَ أَعْلَمُ بِكُمْ إِذَا أَنْشَأْتُمْ  
مِنَ الْأَرْضِ وَإِذَا أَنْتُمْ أَجْنَبُّونَ  
بُطُونَ أَمْهِنْتُكُمْ فَلَا تُرْكُوا  
أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ أَنْقَى

32. Who<sup>r</sup> they<sup>z</sup> avoid bigs (of) the sin and the profanities<sup>w18</sup> except the *lamama* (minor-offenses); verily your<sup>t</sup> Lord (is) *Wa'seon*<sup>19</sup> (*Surrounder and encompassing all things and*) the forgiveness<sup>w</sup>; He (is) knowinger by you<sup>b</sup> *edha* (while) [He] established you<sup>b</sup> from the Earth<sup>w</sup> and whiles you<sup>f</sup> (are) fetuses in your<sup>n</sup> mothers' bellies; so let not *tozakko* (you<sup>z</sup> *exculpate and laud*)<sup>20</sup> your<sup>n</sup> selves<sup>w</sup> He (is) knowinger by whom<sup>P</sup> *ettaqa* (He<sup>z</sup> reverentially guarded not to displease Allah).

33. Have then seen you<sup>h</sup>, [he] who<sup>x</sup> diverted/shifted.

34. And [he] gave a little and [he] forbore.

35. Has *endaho* (he possesses) knowledge (of) the unseen so [he] sees/visions.

36. Or has [he] not *younabba'o* (been informed he by piece-of-significant-and-availing-news) by what (is) in *Mosa's* (*Moses*) writ.

37. And *Ebraheema* (*Abraham*), who<sup>x</sup> [he] fulfilled<sup>21</sup>.

38. That not *ta'zero* (ill-burdens/ sins/ offends) a *wa'zeyrah* (she-ill-burden-bearer/ she-sinner/ she-offender) another's *wezra* (an ill-burden/ sin/ offense)<sup>22</sup>.

39. And that/surely not for the mankind except what [he] endeavored<sup>23</sup>.

40. And that/surely his endeavor<sup>24</sup> will (be) seen.

أَفْرَيْتَ الَّذِي تَوَلَّ

وَأَعْطَى قَلِيلًا وَأَكْدَى

أَعْنَدَهُ عِلْمَ الْغَيْبِ فَهُوَ يَرَى

أَمْ لَمْ يَنْبَأْ بِمَا فِي صُحْفِ مُوسَى

وَإِبْرَاهِيمَ الَّذِي وَفَقَ

أَلَا تَرِ وَازِدَةُ وَزَرَ أَخْرَى

وَأَنَّ لَيْسَ لِلْإِنْسَنِ إِلَّا مَا سَعَى

وَأَنَّ سَعْيَهُ سَوْفَ يَرَى

<sup>17</sup> This “*to*,” is grammatically implied, because of the “فتحة” on the “ي” in “يجزي” “ي” in “يجزي” Hence, the square bracket and italics, i.e. [it].

<sup>18</sup> The word “فاحشة” = “profanity” (plural) “فواحش” as *indefinitive noun* or *plural* as *definitive noun*) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word “فاحشة” or “فاحشة” is euphemistically used to mean adultery or fornication or homosexuality.

<sup>19</sup> The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*wa'seon*” also with a capital “W,” to make “*The Was'eo*” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

<sup>20</sup> The word “تَقْتَلُوا” here means *exculpate and landed*. See *الطباطي* and *اللسان*.

<sup>21</sup> The word “وَفَقَ” from “الوَفَاءُ” = “التمام” meaning *gathering the last component of any obligation to make it a whole*. Thus, “وَفَقَ” means *endeavored and gathered the last part of an obligation to fulfill it*.

<sup>22</sup> The word “وزر” = *we'zr* means: *heavy: burden/ sin/ offense*. Translated parenthetically here as “*heavy: burden/ sin/ offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a *vizier* = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference. See *اللسان*.

<sup>23</sup> The word “سعى” has *several* meanings, *depending on the context*: (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) i.e. treaded = walk on, over, or along; (3) = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “سعى قصد” = *intentionally treaded*. When “سعى” in the sense of “*striding*” it is made transitive by “إلى” and when it is in the sense of “*work*” then it is made transitive by “اللام” See *الطباطي* and *اللسان*.

<sup>24</sup> Ibid.

41. Afterwards (to be) [he] requited the requital the fullest.	ثُمَّ تُحْزِنُهُ الْجَزَاءُ الْأَوَّلُ
42. And that/surely to your <sup>t</sup> Lord(is) the <i>muntaha</i> (ultimate-end).	وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى
43. And that/surely He, He <i>adh'baka</i> <sup>25</sup> ( <i>caused the laughing</i> ) and <i>abka</i> <sup>26</sup> ([He] <i>caused the crying</i> ).	وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى
44. And surely He, [He] deadened and [He] quickened.	وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا
45. And surely He, [He] created the twain pairs <sup>27</sup> , the male and the female.	وَأَنَّهُ رَخَقَ الْزَوْجَيْنَ الَّذِكْرُ وَالْأُنْثَى
46. From a <i>nutfa'ten</i> ( <i>sperm-drop</i> ) <sup>w</sup> if <sup>28</sup> [it <sup>w</sup> ] (to be) ejaculated.	مِنْ نُطْفَةٍ إِذَا تُمْنَى
47. And surely on Him (is) the genesis <sup>w</sup> the other <sup>w</sup> .	وَأَنَّهُ عَلَيْهِ الْنَّشَأَةُ الْأُخْرَى
48. And vrily He, [He] enriched <sup>29</sup> and <i>aqna</i> <sup>30</sup> ([He] <i>contented</i> - / enriched with: <i>lasting possession</i> / <i>surplus to save</i> ).	وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى
49. And surely He, He (is) the Sirius <sup>w</sup> Lord <sup>31</sup> .	وَأَنَّهُ هُوَ رَبُّ الْشَّعْرَى
50. And surely He, [He] perished <i>Aadan</i> <sup>w</sup> the first <sup>w</sup> .	وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى
51. And <i>Thamooda</i> then [He] spared not.	وَثُمُودًا فَمَا أَبْقَى
52. And <i>Noohen's</i> ( <i>Noah's</i> ) people of before, verily they [were] they, wronger and <i>attgha</i> ( <i>more tyrannizing</i> ).	وَقَوْمَ نُوحَ مَنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمُ وَأَطْغَى
53. And the <i>Mu'tafekata</i> <sup>w32</sup> ( <i>towns over-turned upside down</i> ) <sup>w</sup> [He] hurled ( <i>imploding it upside down</i> ).	وَالْمُؤْتَفَكَةُ أَهْوَى
54. So overlaid it <sup>w</sup> what overlaid.	فَغَشَلَهَا مَا غَشَى
55. So by which (of) your <sup>t</sup> Lord's <i>aa'la</i> <sup>w33</sup> ( <i>all around sufficiency</i> - / <i>surplus</i> / <i>good health and delight</i> ) <sup>w</sup> [you <sup>s</sup> ] dubitate.	فِيَأْيَ إِلَّا رَبِّكَ تَتَمَارَى
56. This (is) <i>na'theron</i> ( <i>iterative warners/warnings</i> ), of the <i>notho're</i> ( <i>iterative warners/warnings</i> ) the first/firsts <sup>34</sup> .	هَذَا نَذِيرٌ مَّنْ أَنْذَرَ الْأُولَى
57. Impended <sup>w</sup> the <i>Aazefa'to</i> <sup>w35</sup> ( <i>She-imminent-Resurrector by Allah's leave</i> ) <sup>w</sup> .	أَرِفَتِ الْأَرْفَةُ

<sup>25</sup> There is “**ضحك**” = “laughed,” as *intransitive* verbs both in *Arabic* and in *English*. But “**أضحك**” is a *past tense transitive* verb, which does *not* exist in *English*. So I chose to say: “*caused* (the *laughers*) to *laugh*.” Also, the words: “*the laughers*,” are *not* explicitly part of the *Qur'anic* text, but are *implicit*.

<sup>26</sup> Ibid, only with respect to *cry*.

<sup>27</sup> The word “**زوج**” in “**زوجين**” *strictly and linguistically* speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “**زوج**” is its *plural*: (1) *أزواجا* “**أزواجا**,” which could *also* mean: (2) *similar*s, i.e. the *look-like*s, (3) *hues*. See *اللسان*.

<sup>28</sup> The particle “**إِلَّا**” is an *adverbial construct*. See *اعراب القرآن، لمحمد صافي*.

<sup>29</sup> The word “**أغنى**” has double meanings: (1) *enriched*, (2) *sufficed*. But “*enriched*” *includes* sufficed and *not* vice versa. As “*enriched*” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “*sufficed*” *met the present needs of a specific task*. Hence “*enriched*” is *superior*.

<sup>30</sup> The word “**القنية**” means *contented or enriched with* = *lasting possessions or surplus to save*. See *الراغب واللسان*.

<sup>31</sup> The great star of Sirius was worshipped by some *Arabs* of the pre-Islamic era.

<sup>32</sup> Those are the *towns of the homosexual people* to whom *Messenger Loott (Lott)* was sent to admonish. *They failed to heed his advice*. So *Allah punished them by turning their towns upon them upside down*.

<sup>33</sup> The word “**aala**” = “**الإِلَاءُ**” (**الإِلَاءُ**) plural, the singular is “**إِلَيْ**” So, “**aala**” = “**نَعْمَ**” meaning: *all around sufficiency, surplus, good health and delight*.

<sup>34</sup> The word “**الأولى**” is, *linguistically singular*, however in *this case* it is an *adjective bearing meaning of plurality*. See *الدر المصنون، لـ احمد الحلبـي*.

<sup>35</sup> The word “*Aazefah*” is *singular, feminine, subjective noun*, meaning *imminent* with *no English equivalent per se*. It is a *synonym* for the *impending Day of Judgment*, in *Arabic* *يوم القيمة*, which is *feminine*.

58. Not for it<sup>w</sup> of lesser than Allah a discloser<sup>w</sup>/remover<sup>w</sup><sup>36</sup>.

لَيْسَ لَهَا مِنْ دُونَ اللَّهِ كَاشِفَةٌ

أَفَمَنْ هَذَا الْحَدِيثُ تَعْجَبُونَ

وَتَضَحَّكُونَ وَلَا تَبْكُونَ

وَأَنْتُمْ سَمِدُونَ

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

59. Do then of this, the discourse you<sup>z</sup> wonder.

60. And (scornfully) you<sup>z</sup> laugh<sup>37</sup> and not weep you<sup>z</sup>.

61. While you<sup>f</sup> (are) *sa'medoona*<sup>38</sup> (jesters and player/ singers).

62. So let kowtow you<sup>z</sup> for Allah and let worship you<sup>z</sup>.

<sup>36</sup> The word كَاشِفَةٌ translated here as “discloser<sup>w</sup>,” as the عَلَمَةٌ كَاشِفَةٌ in the *tā'īth* كَاشِفَةٌ like عَلَمَةٌ, is for *superlativeness* or to indicate that the word كَاشِفَةٌ as *infinitive* noun. In both cases the *superlativeness becomes clear*. So the “[w] superscript to the “discloser/ remover” is appropriate to convey the concept indicated. See الفرطبي and عراب القرآن لـ محمود صافي!

<sup>37</sup> It must be noted here with respect to the word ضَحَكٌ which bears *different* meaning depending on its use *with other prepositional particles, natural bodies, or if it is standing by itself*. Thus (1) standing by *itself* فَاهْ وَ = “ضَحَكٌ” = ضَحَكَ السَّحَابَ وَ (4) هَزَى بِهِ = “ضَحَكٌ عَلَيْهِ” (3) سَخَرَ مِنْهُ = “ضَحَكٌ مِنْهُ” whereas (2) أَخْرَجَ صَوْتاً مُظَهِراً السَّرُورَ بِرَقِ السَّحَابَ وَالْزَهْرَ اشْقَرَ وَ تَنْقَقَ وَالْعَشْبَ اسْتَبَانَ وَالْأَرْضَ بَدَانَتْهَا = “الْزَهْرَ وَالْعَشْبَ وَضَحَكَتِ الْأَرْضِ Ayah,” سَخَرُونَ = “مَنْهَا يَسْخَرُونَ” = “laughing” scornfully.

<sup>38</sup> The word سَامِدُونَ is masculine, plural subjective noun, with *no* English equivalent, meaning: jesters or players or, according to some people, singers. +